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563 costume of the Shan women in western Yunnan is not unlike that of the northern division of the Min Chia dwelling on the plateau of Chien Ch'uan. Both peoples are rice farmers and avoid the wooded mountains which they leave to the Li Su [27] or other tribes. The Shans to-day practise the custom of betel-nut chewing, which the Min Chia do not, but it is interesting to read that as late as fifty years ago and less, the Min Chia had this habit, which was observed by early English travellers in western Yunnan.[1] Finally Ta Li was the capital of the Nan Chao Kingdom of which the ruling family was certainly Shan, originally the lords of Meng Hua, a city south of the Min Chia country.

103 It has been suggested that the name "Ta Li" in Min Chia *Dai Lai* is of Shan origin, which is not unlikely, seeing that the city was founded by one of the Shan Nan Chao kings.

563 If "The White King", the Min Chia legendary hero, who has none the less a real royal tomb near Ta Li, be identified with one of the Nan Chao kings, then the association of the Min Chia with the Shans is close. But no sense of kinship with the Shans of western Yunnan is now felt by the Min Chia. They are not themselves in contact with any Shan tribe, for the nearest settlements of that people are in the Salween valley fifteen stages west of the Min Chia country. Thus if they are in fact an outlying colony of the Tai race they have lost all sense of community with the parent body, and are now in sentiment more allied to the Chinese.

[1] Across Chryse. A. R. Colquhoun. Vol. II, Sampson Low, Marston, Searle and Rivington, London, 1883.

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enabled the farmer to buy the products of other regions for cash.

It is an ironical fact that the efforts of the Central Government of China, urged on by the moral pressure of the rest of the world, to do good, should have resulted in the infliction of great economic damage and hardship, at least temporarily. In 1935 the Central Government, inspired by the reforming ardour of General and Madame Chiang Kai-shek, introduced its plan for the gradual suppression of opium cultivation throughout the Chinese Republic. The Provincial Government of Yunnan, in spite of the prospect of severe loss of revenue, was induced to co-operate, and the suppression plan was applied. Learning from the disastrous consequences of the earlier attempt at opium suppression undertaken by the Manchu Dynasty in 1910, the authorities made no attempt to prohibit cultivation at once and everywhere. The plan provided for the suppression by *hsien* or administrative districts, and was applied in two stages. In the first year warning was published that suppression was to come into force. No fresh planting was to be permitted, but if opium crops were raised from old plants, no action was taken. In the spring of the second year public proclamations announced the application of the second stage of rigorous suppression. Farmers were warned to weed their fields, for if so much as one poppy were found growing in a field, the field was to be confiscated to the public lands.

This plan was applied to Ta Li and the other Min Chia areas in 1936 (first stage) and in 1937 the second rigorous stage of suppression was carried out. From the summer of 1937 there has been no opium poppy grown in the Min Chia region, nor in the other *hsien* of western Yunnan as far north as Wei Hsi and from Yunnanfu westwards to Teng Yueh.[1]

[1] Personal observation. The *hsien* of Wei Hsi and Chu Tien in the valley of the High Yang Tze came within the scope of the scheme one year later than Ta Li and Chien Ch'uan.

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249 185 276 It speaks well for the influence of the Central Government in a remote area, and for the authority of the Provincial Government of Yunnan and its officers, that this campaign of opium suppression has been carried out with perfect success and without occasioning revolts, lawlessness or open resistance, although it has vitally affected the entire population of Yunnan, very much to their immediate detriment.

249 185 276 458 No one will seriously question the right and duty of the government to suppress the cultivation of opium as the only sure way of eventually suppressing the consumption of the drug and freeing the Chinese people from an undoubted evil. No one, either, who has lived in western China will doubt their courage in undertaking a task both difficult and highly unpopular. That the nation will ultimately derive great benefit from the ending of the opium habit is incontestable; but that the immediate effects in western Yunnan have been most serious is also unquestionable. In the absence of any alternative export crop to replace opium, and the absence of communications making any more bulky export commercially profitable, the result of suppression has been a profound economic depression in the areas affected. Land values fell by one third in 1936, and in that and subsequent years business at the great fairs in and near Ta Li, when the Min Chia make their annual purchases of goods produced abroad or on the coast, fell to a fraction of that done in former years.

248 185 Against this must be set the efforts of the government to provide a new export crop and develop communications. It is probable that had not the war with Japan absorbed the energies and the money of the government in the national struggle these efforts would have been more effective than they have been. An attempt has been made to introduce the cultivation of cotton. This has made some small progress in other districts, but the climate and soil of Ta Li are not suitable, and cotton growing could not be attempted there.

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scrap of food. It is very bad manners to leave even a grain of rice in the bowl. The other guests then attempt to put more food in his bowl, but this is only pantomime, and he immediately leaves the table. In fact everyone, as he finishes, at once gets up, for the Min Chia idea of politeness on this point is the exact contrary of our own. For the guest who has finished to linger at the table would suggest to them that he regretted having stopped eating.

Tea and cigarettes are then served to the guests in the adjoining room, and some of the older men usually smoke opium, but in about a quarter of an hour the guests take their leave, for no one is expected to make much conversation after the feast, and many would not be capable of it. The Min Chia never drink wine at other times, for them wine is part of a feast, only to be taken with food, but essential at a party. Drunkenness is thus rare. People drink at a feast until they are more than a little intoxicated, but thereafter they go straight home and sleep, so that a drunken man in the street is an unknown sight. Moreover, only a minority take wine in excess. The most part of the guests drink until they are merry, but in no sense drunk, and the quantity of food eaten at the same time also prevents rapid intoxication. Opium smokers very rarely drink. It is almost an invariable rule to find that those who drink much do not smoke opium, and that those who do, hardly drink more than one cup of wine. I only came to know one man who both smoked opium regularly and also drank heavily, and he was generally regarded as a loose liver.

Apart from feasting there is very little entertainment available for the Min Chia of the well-to-do class. There is an occasional play given at one of the guild houses, or at a theatre in the town, but this is a rare occurrence. The Guild Houses, being the associations of Chinese merchants, are private, and the entertainments there are given only at

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262 noodles made of both wheat flour and bean flour, carrots and white cabbage in Ho-chou. For feasts wealthy people prepare "pao-tzu," i.e., pastries of cooked flour dough, Chinese style, which are filled with garlic. Rice is also occasionally served. It is prepared in [263] various ways, preferably boiled until it is soft, with sugar added.

263 Garlic and paprika are the chief condiments, also hua-chiao
273 (Zanthoxylum piperitum D.C.). Salt comes from the Kokonor.
733 Wine is purchased from the Chinese who make it from Tibetan barley. It is not very potent. Most Tibetans drink only on festive occasions; but now and then one also finds confirmed /33/ drunkards. When they are drunk the Fantzu often get very raucous and crude. They sing and shout and brandish their swords. These drunken bouts often end in a fight and sometimes also in murder.

276 Most Tibetans do not smoke because tobacco is very expensive. When they do, they buy pipes from the Chinese or make them themselves of wood or bone. They use the tibia of the sheep, just like the Northern Chinese, for example, in Shansi. Taking snuff is much more common than smoking, but the snuff contains no tobacco. They either make it themselves from a mixture of tobacco ashes and the finely pulverized ash that remains when sheep dung is burned, or they buy Chinese snuff in Ho-chou. The latter is made of wood ashes mixed with various "medicines." The snuff powder is stored in yak horns or in snuff boxes. (1)

1. Rockhill 1), Plate 17, Figures 2 - 4.

264 The nomads eat three meals a day. Breakfast is rather late, after the livestock has been milked and driven out to pasture. The midday meal is eaten when the sun is at its height, the evening meal rather late, after dark. The food - mainly tsamba and butter - is the same at all meals. Guests are also offered food three times a day. Men and women eat the same food, but they are not permitted to eat together in the tent. The men eat in the right-hand section of the tent, the women in the left. The food must be handed from one section to the other around the hearth; it is considered very impolite to hand it over the hearth. (2)

2. so as not to offend the spirit of the hearth: Hermanns 3), page 48.

252 The cooking pots are large kettles made of brass about 80
415 centimeters in diameter and 60 centimeters high. They are